

THE
CAMBRO-BRITON.

DECEMBER, 1819.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS
NOSTRA IGNOTA SUNT. CICERO *de Legibus*.

THE TRIADS.—No. IV.

THE Triads, which are selected for this Number, are of a more miscellaneous description than those, that have preceded them. The first, that follows, may be styled a Constitutional Triad, while the five others seem to unite a mixture of history and mythology. And of these the last two contain, as will be seen, that traditionary reference to the Deluge, which is undoubtedly the most extraordinary of all the ancient memorials, preserved by the Cymry. An allusion to this remarkable tradition was made in the First Number; and its very interesting character requires here a few preliminary observations of a more general nature than those, which may be submitted in the sequel, to explain its peculiar connection with this country.

In the whole history of the world the most momentous event is unquestionably the Deluge. Nor is there any other, that can bear the most distant comparison with this in the tremendous impression it must have left on the memory of mankind for many subsequent ages. Hence we find the early annals of all ancient countries more or less impregnated with the recollections of this dreadful calamity. In some the account preserved corresponds, in a singular manner, with that of the sacred volume*: in some again fable has evidently been engrafted upon the original history; while in others the genuine substance is scarcely discern-

* This is particularly the case with the history of this event as given by Lucian, (*De Dea Syria*, vol. ii. p. 882), wherein Noah is described as Ducalion, and the scene of the Deluge laid at Hierapolis, in Syria. Diodorus Siculus likewise observes, (*Lib. i. p. 10*), that “in the Deluge, which happened in the time of Deucalion, almost all flesh died,” which accords exactly with the expression used, on the same occasion, in *Genesis*, c. vii.

ible through the cloud of mythological attributes, with which it has been invested. Yet all have retained one common and remarkable characteristic, in appropriating this great event, as they do, to those particular nations, in which this tradition has been found to exist. Thus we have the inundation of Attica, in the reign of Ogyges,—that of Samothrace, before the age of the Argonauts*,—and that of Egypt, during the Trojan war: while the people of Thessaly, Phocis, Syria, Epirus, and Sicily have alike laid claim to the great flood of Deucalion, the Noah of the Pagan world, and have, each of them, localised the occurrence to some spot in their respective countries†. The Hindus too have preserved, in their singular mythology, a similar vestige of this general tradition, “which,” to borrow the language of the late Mr. Roberts‡, “every nation, that has “ancient records, has retained and applied to its earliest abode “after the dispersion, when the memorial of that event was “confounded with other emigrations.”

It can not therefore be considered extraordinary, that the Cymry, a people confessedly of the most ancient origin, should likewise have treasured some account of that grand catastrophe, or that, following the example of other nations, they should have confined its operation to that spot, where, after their departure from the East, they made their first settled abode. Accordingly we have the “bursting of the lake of floods” numbered as one of the “three awful events of the Isle of Britain,” and the “ship of Nevydd Nav Neivion,” which conveyed the male and female of all animals upon that disastrous occasion, reckoned as one of its three greatest achievements. And the very oxen of Hu the Mighty, and the other animals, introduced into the narrative, accord, in so curious a manner, with the fabulous circumstances appropriated to the Deluge in other countries, that they tend strongly to confirm the claim of the Triads, in this

* This deluge is said to have been occasioned by the overflow of the Euxine, which the ancients considered merely as a large lake. Samothrace was an island in the Ægean Sea, the inhabitants of which were particularly superstitious, and supposed all mysteries to take their origin there.

† Xenophon enumerates five inundations in different countries, all apparently so many variations of the genuine account. And Strabo notices the tradition of such an event having caused the first emigration from Tauric Chersonese.

‡ Early History of the Cymry, p. 41.

instance, to the genuineness and antiquity of their memorials. "These," Mr. Davies very justly observes with reference to this subject *, "are evident traditions of the Deluge; and their locality, as well as other peculiarities, furnishes sufficient proof, that they must have been ancient national traditions. Such memorials as these can not be supposed to have originated in a perversion of the sacred records during any age subsequent to the introduction of Christianity. The contrary appears from their whimsical discrepancy with historical fact." And "this account," he adds with the same judgment, "has no appearance of being drawn from the record of Moses: it is a mere mutilated tradition, such as was common to most heathen nations."

In contemplating this interesting relic of the primitive lore of the Cymry, we are naturally led to regard it as adding one more to the numerous testimonies, previously furnished, to the truth of the Mosaic History. But indeed, with respect to the important fact of the Deluge, it must be the very infatuation of scepticism to question the miracle, when not only the history and mythology of the Pagans, but the very phenomena of the earth, as they exist at this day, concur in its vindication. However, it can not but be a gratifying proof of the authenticity of the Welsh records, as well as of the antiquity of their origin, to find them confirmed in this singular instance, as they are in so many others, by those concurrent testimonies, which the world has ever considered as unimpeachable. And it may be hoped, that the time will yet arrive, when the antiquary or historian, of whatever country, in his search after truth through the darkness of past ages, shall not consider his task complete until he has fully explored the venerable remains of our national literature.

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TRIADS OF THE ISLE OF BRITAIN †.

XIV. The three Pillars of the Commonwealth of the Isle of Britain. The jury of a country, the kingly office, and the function of a judge.

[A singular coincidence with some of the fundamental princi-

* Mythology and Rites of the Druids, p. 95—6.

† The originals of these Triads may be found as follows:—the *first*, Arch. of Wales, vol. ii. p. 57. Tr. 3; the next *four*, lb. p. 59. Tr. 10 to 13 inclusive; the *last*, lb. p. 71. Tr. 97.

ples of the English Constitution is observable in this Triad. And, it is not too much to presume, that, as Alfred, in laying the ground-work of that great political edifice, employed, amongst his counsellors, one or two learned Welshmen, and particularly the celebrated Aserius Menevensis, he may have borrowed many valuable suggestions from the ancient institutions of the Cymry.—*Rhaith Gwlád*, translated above “the jury of the country,” is explained in the laws of Hywel Dda to mean “the oath of fifty men from amongst those who hold land under the king.”]

xv. The three Losses, by Disappearance, of the Isle of Britain. Gavran, son of Aeddan, with his men, who went to sea in search of the Green Islands of the Floods, and nothing more was heard of them. Second, Merddin, the Bard of Ambrosius, with his nine scientific Bards, who went to sea in the house of glass, and there have been no tidings whither they went. Third, Madawg, son of Owain Gwynedd, who, accompanied by three hundred men, went to sea in ten ships, and it is not known to what place they went.

[Gavran, here mentioned, was a distinguished chieftain during the close of the fifteenth century. He is described in another Triad as one of the three faithful tribes of Britain. The Green Islands of the Floods, in the original *Gwerddonau Llion*, have been supposed to mean the Canaries, or the Cape Verd Islands.—Merddin was a cotemporary of Gavran: he is farther commemorated in the Triads as one of the three Christian Bards of the Isle of Britain. In what this singular account of his “disappearance” took its rise it would be difficult now to discover. But similar legends are common to other countries. Nennius, in his “*Historia Brittonum*,” makes mention of a Tower of Glass, which appeared, in the middle of the sea, to some Spanish soldiers. And in a Spanish Romance of “Alexander,” written in the thirteenth century, is a long account of the hero’s descent into the sea in a House of Glass. The same story is also to be found in a German Romance about the year 1100. And in the continuation of the “*Orlando Furioso*,” some of the spirits, summoned to Demagorgon’s Council, are described as sailing through the air in Ships of Glass, “*gran navi di vetro*.” All these extraordinary fictions were, most probably, founded in one common tradition, of which the reason is now lost. Both Mr. Roberts and Mr. Davies conceive Merddin’s House of Glass to signify a sacred vessel emblematic of the Ark; and the

latter farther considers it to be only a symbol of initiation into the Druidical Mysteries*.—With respect to Madawg's emigration, the principal authorities, that confirm this account, were noticed in the Second Number of the CAMBRO-BRITON. He was a younger son of Owain Gwynedd, Prince of North Wales, and left his country in consequence of the contest for the succession, which took place amongst his brothers upon Owain's death. His first emigration is said to have taken place in 1170, and his final departure or "disappearance," as it is above called, about two years afterwards. There are strong grounds for believing, that the descendants of this prince and his followers are at this day in existence in the remote wilds of the North American Continent. And it may be interesting to add, that a young man, a native of Wales, is at present endeavouring to explore the presumed settlement of this colony, with every reasonable prospect of succeeding in the object of his spirited enterprise, so as, in one way or other, to set this long controverted question at rest.]

XVI. The three Oppressions that fell on the Isle of Britain, and came afterwards to an end. First, the oppression of the Horse of Malaen, which is called the oppression of May-day; and the oppression of the Dragon of Britain; and the oppression of the Half-apparent Man. That is, the first was transmarine; the second from the frenzy of a country and nation under the pressure of the violence and lawlessness of princes, and which Dyvnwal Moelmud extinguished, by forming an equitable system of mutual obligation between society and society, between prince and prince, and between country and country. The third was in the time of Beli, the son of Manogan, and which was a treasonable conspiracy, and he extinguished it.

[The circumstances, recorded in this Triad, are so enveloped in mystery, as scarcely to afford a chance of any rational interpretation. The original names are *March Malaen*, *Draig Prydain*, and *Gwr Lledrithiawg*. With respect to the first it may be noticed, that it is still a proverbial expression, in reference to what has been squandered or thrown away, to say, "it has gone on the horse of Malaen." Yet, if this personage be the same with Melen, or Malen, recorded in another Triad † as one of the three recognised dæmons of the Isle of Britain, it may

* See Mr. Roberts's "Cambrian Popular Antiquities," p. 78; and Mr. Davies's "Mythology and Rites of the Druids," pp. 211, 270, 277, and 522.

† Arch. of Wales, vol. ii. pp. 16, 17, and 71.

correspond with the Bellona of the ancient Mythology, with which the name seems to bear some affinity.—*Draig Prydain* may also be rendered the Prince or Generalissimo of Britain.—*Lledrithiawg*, translated “Half-apparent Man,” implies strictly one, who has the power to appear or disappear at will. The Triads commemorate three persons, as having been possessed of this illusive faculty.]

XVII. The three Dreadful Pestilences of the Isle of Britain. First, the pestilence from the carcases of the Gwyddelians, who were slain in Manuba, after they had oppressed the country of Gwynedd for twenty-nine years. Second, the pestilence of the Yellow Plague of Rhos, and which originated from the carcases of the slain; and whoever went within reach of the effluvia fell dead immediately. And the third was the pestilence of the Bloody Sweat, in consequence of the corn having been injured by wet weather, in the time of the oppression of the Normans, under William the Bastard.

[The Gwyddelian or Irish Invasion, here alluded to, is recorded in Triad x, translated in the Second Number of the CAMBRO-BRITON.—The Yellow Plague of Rhos, which the old poets personify as a yellow serpent, happened during the reign of Maelgwn Gwynedd, about the middle of the sixth century, in the district, which occupies the sea-coast between Conwy and the Vale of Clwyd.—The event, last recorded, requires no explanation.]

XVIII. The three Awful Events of the Isle of Britain. First, the rupture of the Lake of Floods, and the going of an inundation over the face of all the lands, so that all the people were drowned, except Dwyvan and Dwyvach, who escaped in a bare ship, and from them the Isle of Britain was repeopled. The second was the trembling of the Torrent Fire, when the earth was rent unto the abyss, and the greatest part of all life was destroyed. The third was the Hot Summer, when the trees and plants took fire with the vehemency of the heat of the sun, so that many men and animals, and species of birds, and vermin, and plants were irretrievably lost.

[On account of the very interesting nature of this and the following Triad, the strictest regard has been observed, in the translation, to the peculiar phraseology of the originals. The tradictionary record, which they contain, possesses intrinsic evidence of its high antiquity; and a part of it furnishes, as has been premised, an unquestionable memorial of the Deluge, and that so

singularly dissimilar from the scriptural history, as wholly to preclude all suspicion of being founded upon it.—*Llyn Llion*, translated the Lake of Floods, means, in its more extensive sense, an inexhaustible aggregate of waters: and the old poets have accordingly applied it to the Deluge.—Dwyvan and Dwyvach, the names of the two persons, who survived this catastrophe, signify literally the divine male agent, and the divine female agent, epithets that must be allowed to be singularly applicable to the renovators of the human species, to those, whose important function it was

populos reparare paternis

Artibus, atque animas formatae infundere terræ*.

Dwyvan may also be synonymous with the Welsh names Dylan and Dyglan, which strongly resemble Deucalion.—With respect to the two calamities by fire here recorded, they must have happened in very early ages; the former apparently owing to a volcanic eruption, and the other to the præternatural heat of the sun. The well-known fable of Phaëton had probably a metaphorical allusion to the latter of these occurrences: and Hesiod's sublime description of the conflagration of the earth may likewise have owed its birth to some such catastrophe †.]

XIX. The three Primary Great Achievements of the Isle of Britain. The ship of *Nevydd Nav Neivion*, which carried in it the male and female of all living, when the Lake of Floods was broken: the prominent oxen of Hu the Mighty drawing the crocodile of the lake to land, and the lake broke out no more; and the stones of Gwyddon Ganhebon, whereon might be read all the arts and sciences of the world.

[The names, that occur in this Triad, are very remarkable. *Nevydd Nav Neivion* plainly designates Noah. The words, taken abstractedly, imply Floater Float of Floats, which is synonymous with Neptune Lord of Lords. Sir William Jones, in his Hymn to Nariana, has the same idea. *Nav* is still a common word for Lord, in which sense it occurs in the metrical Psalms: and *Neivion*, its regular plural, is also employed in ancient compositions to denote the Creator, although it occasionally seems to apply to Neptune. Thus an old poet has the following couplet:

“Y nosfiad à wnaeth Neifion

“O Droia fawr draw i Fôn.”

* Ovid. Metam. Lib. i. l. 963.

† See his Theogonia, l. 689 to 704.

The swimming, that Neivion performed
From great Troy yonder to Mona.

The similarity between the names of Nav and Noah, and more particularly Naus, one of the Patriarch's appellations in the East, deserves also to be here noticed. The Ship of Nevydd Nav Neivion, therefore, can only mean the ark, which is accordingly numbered as one of the three chief works of the Isle of Britain, upon the same principle that the Deluge is described as one of its three awful events.—The drawing of the crocodile, or whatever be the animal, which the Triad calls *avanc**, out of the lake has, of course, a reference to the preceding achievement. A similar exploit is recorded in the Hindu Mythology, in which Vishnou is celebrated for destroying the monster, that had occasioned the Deluge, and recovering the earth and the *veds*. It is a singular fact too, that the hippopotamus and crocodile were equally symbols of the Deluge amongst the Egyptians, and were both employed, in common with the wolf, as emblems of Typhon, whom they regarded as the cause of every evil, and consequently of the general inundation †. Some of our ancient bards, among whom are Gwynvardd Brycheiniog and Iolo Goch, make allusion to Hu and his oxen: and the tradition is still prevalent in many parts of Wales, the drawing of the *avanc* out of the water being appropriated to different lakes. Amongst these are one in Caernarynshire, and another on the Hiraethog Mountain, near Denbigh, called *Llyn dau Ychain*, or the Pool of the two Oxen. At *Llan Dewi Brevi*, or St. David's of the Lowing, in Cardigan-shire, they formerly shewed, as a relic, a large horn, which, they pretended, belonged to one of Hu's oxen; and there is still extant a piece of music, imitating the lowing of oxen and the rattling of their chains in drawing the *avanc* out of the water. In the Mabinogion, or Romantic Tales, one of the achievements of Paredur is the slaying of the *addanc y llyn*, or crocodile of the lake, at the Hill of Lamentation. And a poet of the fifteenth century, in soliciting a suit of armour from his patron, compares the workmanship to the "wonderful scales on the fore legs" of the *avanc*. Many other particulars might be enumerated, all

* According to the Welsh Laws this animal was at one time common in Wales; and Giraldus Cambrensis speaks of it as being found in his time in the river Teifi. It has also been called *addanc* and *llostlydan*, which latter seems to mean the beaver, an animal, that is said to have been seen in Nant Ffrancon, in Caernarvonshire, at no very remote period. *Addanc* is merely *avanc*, written according to the Dimetian dialect.

† See Plutarch's "*Isiris and Osiris*," and Diodorus Siculus, Lib. i.

tending to confirm the extraordinary tradition preserved in the Triad, the precise reason of which, however, must still be considered inexplicable. It is somewhat remarkable, that the Arkite Divinity, Dionusus, another name for Noah, was represented by some of his votaries in the shape of a bull: and in the Orphic Hymns he is called *ταυρογενής* and *ταυρομετωπός*. His inseparable companions too, the Centauri, are described as horned; and certain ships of old were called *βενενταυροί*, whence the Venetians took the name of their Bucentaur. The Egyptians too, it may be added, thought the horns of a young ox or bull bore a resemblance with a *lunette*, which was, with them, an emblem of the ark. From all this it may reasonably be inferred, that bulls or oxen had, in most ancient countries, some share in the fabulous circumstances ascribed to the Deluge*. The names, given to the oxen of Hu, are *Ninis* and *Peibio*.—With respect to Hu himself, it would be impossible here to do adequate justice to the various particulars recorded of him. But an opportunity will soon be selected for entering into a separate and full investigation of this remarkable character.—The stones or tablets of Gwyddon Ganhebon seem to correspond with the inscribed pillars of Seth or Hermes; or they may have a reference to the hieroglyphical or Runic inscriptions, which have been found in various countries, both on artificial obelisks and natural rocks. But, whether historical or fabulous, the tradition, here preserved, is well worthy of a more minute examination. Gwyddon Ganhebon is also commemorated in the Triads as having been “the first man in the world who composed poetry.”]

THE WISDOM OF CATWG.

APHORISMS†.

The strength of an infant is his innocence:

The strength of a boy is his learning:

The strength of a girl is her beauty:

The strength of the prudent is his silence:

The strength of the wise is his reason:

The strength of a teacher is his method:

* Many interesting particulars, relating to this inquiry, may be found in the 2d volume of Bryant's learned “Analysis of Ancient Mythology.”

† Arch. of Wales, vol. iii. p. 12—13.

The strength of a poet is his genius :
 The strength of a leader is his sciences :
 The strength of a scholar is his penetration :
 The strength of an artisan is his hand :
 The strength of the brave is in his heart :
 The strength of the orator is confidence :
 The strength of the artist is his design :
 The strength of the virtuous is his patience :
 The strength of the godly is his belief and faith :
 The strength of faith is to be on the truth :
 The strength of the lover of truth is his conscience :
 The strength of conscience is to see what is just :
 The strength of the just is his God.

CATWG THE WISE.

CIRCLE OF THE MORAL WORLD *.

Poverty causes exertion ;
 Exertion causes prosperity ;
 Prosperity causes wealth ;
 Wealth causes pride ;
 Pride causes contention ;
 Contention causes war ;
 War causes poverty ;
 Poverty causes peace ;
 The peace of poverty causes exertion.
 Exertion turns round the same circle as before.

CATWG THE WISE.

WELSH PROVERBS.

Plant gwirionedd yw hen diarebion †. — DIAREB.



AMONG the literary stores, so various and interesting, in which the Welsh language abounds, it cannot be deemed surprising, that it should contain a valuable collection of Proverbs. This is a species of learning, which must have taken early root in most countries; and it may be considered as embodying the most approved and current wisdom of the various nations, where it is found to prevail. Its concise and sententious method of convey-

* Arch. of Wales, vol. iii. p. 40.

† "Old Proverbs are the children of Truth." — ADAGE.

ing instruction was also peculiarly adapted to that channel of oral tradition, by which it was anciently retained. And, as no people, perhaps, ever carried the exercise of the memory in this respect to an equal extent with the Cymry, under the influence of the Bardic Institution, the claim of their moral adages to an equal antiquity with those of other countries cannot reasonably be questioned.

The Welsh Archaiology has preserved a large body of Aphorisms under the title of "The Wisdom of the Cymry," appropriating most of them to particular authors. Some few of these, ascribed to Catwg, have already appeared in the CAMBRO-BRITON. But the Proverbs, to which allusion has now been made, do not form a part, properly speaking, of these aphorisms, but, without being distinctly appropriated, are classed under the general appellation of DIAREBION, a word, that implies literally truths not to be disputed. It will form a part of the plan of this work occasionally to submit translations from these, selecting, in general, such as may be deemed to be most purely Welsh.

By way of introducing the subject, the following extract, translated from a Latin Epistle, written by the celebrated Dr. JOHN DAVIES to Sir SIMONDS D'EWES, may not be considered uninteresting. Although it does not enter into a particular history or explanation of the DIAREBION, its remarks upon proverbs in general must have been deemed sufficiently judicious to entitle them to insertion, even had they emanated from a character of less note than the distinguished writer. The letter, from which this extract is made, is dated MALLWYD, Feb. 2d, 1640.

* * *

"When your letter arrived I had no translation of British Proverbs, which you desire to have. As soon as I received it, I immediately set about an interpretation of them; and I send you, with this, a few sheets, and will, with the blessing of God, transmit you the rest in a short time. I know, excellent Sir, that you will receive them with pleasure; and if, amongst our adages, some should appear rather cold and inelegant, you can not be ignorant that it proceeds from this cause,—that the writings of no language, (especially proverbs, rendered, as they generally are, word for word,) can be transfused into another tongue without losing much of the grace and beauty, which they possess in the original. And there are in all languages many ambigui-

ous words, which can not always be rendered ambiguously in another language. And many proverbs take their rise from an ambiguity of expression. Most proverbs, says Erasmus, have this peculiarity, that they require to be pronounced in that tongue, which gave them birth; like some wines that will not bear exportation, but only retain their natural flavour on the particular spot where they are produced. And Scaliger observes, in his *Treatise de Subtilitate*, addressed to Cardanus, that there are some maxims, cherished in all languages, which, being sustained, as it were, by certain props in their own tongue, upon being transplanted, as one may say, to a strange colony, no longer preserve their original reputation.

“ You will pardon me, excellent Sir, if I should not (as ought to be done with respect to proverbs) explain the various meanings of each, and its customary acceptation amongst us; its particular use, and the reason of such use. Nor must you consider all the proverbs, which come under that title, as not to be found in the adages of other countries. For amongst them many are sententious sayings (*γνώμαι*), aphorisms (*χρηῆ*), apologues, and similitudes; many are apothegms; some are pious, learned, and witty sayings;—others again admonitions, instructions, and counsels. All of these are of the meaning, that is embraced in the Hebrew word מִשְׁלֵי *mashal*, whence the Proverbs of Solomon are called מִשְׁלֵי *mishlei*; and the Arabic word is *mathsala*, wherefore adages in that language are called *amthsalo*. All this Solomon clearly shews in the title of his Proverbs, wherein he says “ The Proverbs of Solomon, to know wisdom and instruction, to perceive the words of understanding; to receive the “ instruction of wisdom, justice, and judgment and equity.” Finally, you must not accuse our proverbs, or my attempts to explain them, as mere verbose trifles (*φλυαριαί*). An inclination to comply with your request will not be wanting; but whether with any success must be left to your judgment. It will be your part to throw in a black or a white ball. For myself, I will use my best endeavours, that neither you shall repent of the request, nor I of the performance *.”

* The rest of the Epistle, from which this passage is extracted, is not of a very interesting nature. It relates principally to the learned Doctor's opinion with respect to the Trojan descent of the Britons, as it appears in the Preface to his Dictionary. The Latin translations of the Proverbs, to which he refers above, are preserved in the British Museum, and form a large collection.—ED.

ORIGINAL LETTERS.

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LETTER V.

Dr. PERCY, late Bishop of Dromore, *to the Rev. EVAN EVANS* *;
dated EASTON MAUDIT, July 21, 1761 †.

SIR,—By my friend Mr. Williams, rector of Weston, Staffordshire, I have been informed of the great attention you have bestowed on British Literature, and the pains you have taken to rescue the productions of your ancient Bards from oblivion. Though I have not the happiness to understand, yet I have a great veneration for, the ancient language of this Island, and have always had a great desire to see some of the most early and most original productions in it. I could never yet obtain a proper gratification of this desire; for, to their shame be it spoken, most of your countrymen, instead of vindicating their ancient and truly venerable mother tongue from that contempt, which is only the result of ignorance, rather encourage it by endeavouring to forget it themselves. Besides my friend Mr. Williams, whose constant residence in England has deprived him of the means of cultivating his native language so much as he would have done, I never met with one native of Wales, who could give me any satisfactory account of the literary productions of his own country, or seemed to have bestowed any attention on its language and antiquities. Not so the Scots:—they are every where recommending the antiquity of their own country to public notice, vindicating its history, and setting off its poetry, and, by dint

* The Rev. Evan Evans was born at Cynhawdref, in Cardiganshire, about the year 1730. He was educated at Jesus College, Oxford, where he entered in 1751. He officiated as Curate at different places for many years, but never obtained any preferment; and died at the place of his nativity in the year 1790. The chief work, by which Mr. Evans is known, is the *Specimens of Welsh Poetry* with his *Dissertatio de Bardis* subjoined, published in 1764. He is also the author of some other works in Welsh and English. He employed much of his time in transcribing ancient Welsh MSS. and left about a hundred volumes of various sizes, which are now the property of Mr. Panton, of Plas Gwyn, in Anglesey.—ED.

† The sentiments, expressed in this letter, will be found to be particularly congenial with the principles, on which the *Cambro-Briton* has been undertaken. And the distinguished Writer deserves to live in the grateful remembrance of Wales, for having thus evinced so honourable an exception to that apathy, with which the remains of her ancient literature are too generally regarded by Englishmen.—ED.

of constant attention to their grand national concern, have prevailed so far, as to have the broken jargon they speak to be considered as the most proper language for our pastoral poetry. Our most polite ladies affect to lisp out Scottish airs; and in the Senate itself whatever relates to the Scottish Nation is always mentioned with peculiar respect. Far from blaming this attention in the Scotch, I think it much to their credit, and am sorry, that a large class of our fellow-subjects, with whom we were united in the most intimate union for many ages, before Scotland ceased to be our *most* inveterate enemy, have not shewn the same respect to the peculiarities of their own country. But, by their supineness and neglect, have suffered a foolish and inveterate prejudice to root itself in the minds of their compatriots, the English,—a prejudice which might have been in a good measure prevented, had the Welsh gentlemen occasionally given them specimens of the treasures contained in their native language, which may even yet be in part removed by the same means.

You have translated, I am informed, some of the Odes of your ancient Bards. I wish you would proceed and make a select collection of the best of them, and so give them to the world. You have probably heard what a favourable reception the public has given to an English version of some Erse Fragments imported from the Highlands of Scotland, and, if you have never seen them, I will send them to you. I am verily persuaded, an elegant translation of some curious pieces of ancient British Poetry would be as well received, if executed in the same manner. I may modestly pretend to have some credit with the booksellers, and with Mr. Dodsley in particular, who is my intimate friend. I shall be very happy to do you any good office with him, and shall be glad to make such an attempt as profitable to you as, I am persuaded, it will be reputable both to you and your country.

I have prevailed on a friend to attempt a Translation of some ancient Runic Odes, composed among the snows of Norway, which will make their appearance at Mr. Dodsley's shop next winter. My very learned friend and neighbour, the Rev. Mr. Lye, editor of Junius's Etymologicon, and of Ulphila's Gothic Gospels, (whose skill in the northern languages has rendered him famous all over Europe) is now rescuing some valuable remains of Saxon Poetry from oblivion, and I can perhaps obtain leave of him to let you see one of these odes by way of specimen, ac-

accompanied with his version. I have not been altogether idle myself; but my attention has been chiefly bestowed on the languages spoken in the southern parts of Europe. I have collected some curious pieces of ancient Spanish Poetry, and when I have translated a select collection of them, may perhaps, give them to the public. Amidst the general attention of ancient and foreign poetry it would be a pity to leave that of the Ancient Britons forgotten and neglected, and therefore, when I heard that a person so capable was employed in collecting and translating those valuable remains, it gave me a very sensible pleasure, and I could not help expressing, in a *volunteer* letter to you, the sense I entertain of the obligation, which you will undoubtedly confer on all real lovers of literature and the productions of antiquity.

If you will favour me with a line containing a more particular account of what has been the object of your labours, I shall be able to form a more exact idea of the success, that may be expected from them than I can at present. I will also communicate them to several eminent Literati of my acquaintance, and to mention one in particular, Mr. Johnson, the author of the Dictionary, Rambler, &c. who will, I am sure, be glad to recommend your work, and to give you any advice for the most advantageous disposal of it. If you take these voluntary offers of service in good part, you will please to favour me with a line, and I would wish also a specimen of your labours, together with a full direction where to write to you. I am a Clergyman, and shall receive any favour of this kind, that is enclosed under a cover to the Right Honourable Henry Earl of Sussex, at Easton Maudit Castle, by the Ashby Bag, Northamptonshire. I am, Sir, though unknown, your very faithful obedient servant,

THOMAS PERCY.

P. S. I am told you are acquainted with Mr. Gray, the poet. Pray has he any foundation for what he has asserted in his *Ode* on the British Bards, viz. that there is a tradition among the inhabitants of Wales, that our Edward the First destroyed all the British Bards that fell into his hands? The existence of such a tradition has been doubted*.

* This sanguinary deed is, certainly, not attested by any historian of credit. And it deserves to be also noticed, that none of the numerous bardic productions since the time of Edward make the slightest allusion to the massacre; an omission which could not have happened, if there had been any foundation for the report. It is not improbable, therefore, that, wherever originating, it has been indebted principally for its currency to Gray's celebrated *Ode* above noticed.—ED.

TOPOGRAPHICAL NOTICES.



PARISH OF MOLD, FLINTSHIRE.

NAME, EXTENT, AND SITUATION.—The parish of Mold, or, as it was formerly written, Mould, lies in the hundred of the same name, in the county of Flint, bounded on the west by Denbighshire, and approaching, in an opposite direction, to within eight miles of the city of Chester. Anciently this parish formed the Cwmwd or Comot of Ystrad Alyn, in the Cantrev of Rhiw, within the territory of the Princes of Powys. Amongst the Saxons and Normans, or more particularly the latter, it obtained the names of Mons Altus and Monthault, both of them obviously borrowed from the original Welsh appellation of Wyddgrug, still in use, and which signifies a conspicuous barrow or mound *. The modern name of Mold, or Mould, is most probably, as Mr. Edward Llwyd has observed †, an abbreviation of Monthault. In the time of Henry the Eighth this district bore the name of Molesdale, which we find preserved in several old writings after that period.—The parish comprises at present the thirteen townships of Arddynwent, Argoed, Bistree, Broncoed, Gwernaffyllt, Gwysancy, Hartsheath, Hendrebiffa, Leeswood, Llwynegrin, Mold, Nerquis, and Treuddyn. In length it reaches about seven miles, and its extreme breadth exceeds five, being thus one of the most extensive parishes in the county.—In situation too, as well as in size, it may vie with any other. Placed in a fertile valley, almost co-extensive with itself, this parish possesses a pleasing diversity of scenery, and especially in the lower part of it. The town of Mold is seated in the centre of the valley, of which it affords, from its sylvan fortress, the Bailey Hill, a full and agreeable prospect. The scene embraces, for the most part, a mixture of gentle eminences and sloping woods, interspersed with a considerable number of country seats, and altogether forming a landscape not easily to be excelled within the same space. If it wants the sublime features, which in general distinguish North Wales, it possesses other charms, which are not commonly assembled elsewhere.

* The word *Gwydd* is not uncommon in ancient names, although it is not now used in the same sense. The Welsh name of Snowdon, *Y Wyddfa*, may furnish an example, amongst others, of what is here meant.

† See his “Additions to Flintshire,” in Camden’s *Britannia*, *Gibson’s Edition*, p. 692.

And it has been well observed by a celebrated and ingenious writer*, that Wales appears here to assume a softened and less majestic air, in order to render her union with England the less violent and unnatural.

GENERAL HISTORY.—In former times, as has been already noticed, Mold was included within the dominions of Powys, and in that portion of it, which was called Powys Vadog. But, lying, as it did, on the confines of that division of North Wales, it became necessarily exposed to those struggles for the possession, to which all border countries were, in that unsettled period, peculiarly liable. On this account it must have been the scene of many fierce contests between the Welsh and their Saxon and Norman neighbours. Accordingly we find it to have been amongst the first part of the frontier territory, which fell under their sway. And, as the Dyke, formed by Offa, King of Mercia, in the eighth century, as a boundary between his subjects and the Welsh, terminates in the township of Treuddyn in this parish, it is probable, that the Saxon power had encroached, even at that early period, upon this part of Powys. And that it was subject also to the Normans is apparent from the homage, paid by Eustace Omer to William Rufus for Mold and Hopedale about the close of the eleventh century. In the year 1145 the Castle of Mold was, after many assaults and a most gallant resistance, taken and destroyed by Owain Gwynedd, Prince of North Wales, who is represented to have been so elated by the achievement as to have lost in his triumph the sorrow, with which the death of a favourite son had previously overwhelmed him. However the English could not have been long in repairing this disaster, as we find, from the Red Book of Hergest in Jesus College, Oxford, that the castle was again wrested from them by Llewelyn ab Iorwerth about the year 1201. Yet it must have again reverted to the dominion of the Lords Marchers; for, about one hundred and sixty years after the capture by Llewelyn, it was taken, and entirely demolished by Gruffydd ab Gwenwynwyn, Prince of Powys. It was, however, once more rebuilt by its former masters, who seem to have remained in the unmolested possession of it until the revolt of Sir Gruffydd Llwyd in the fourteenth century, when, about the year 1322, he seized this castle, with most of the other fortresses in the Marches,

* The writer, here alluded to, is Mr. Pennant, to whose interesting notices respecting the Parish of Mold, in his "Tour in Wales," this imperfect Sketch is considerably indebted.

as well as in North Wales, but over which, from the unfavourable issue of his insurrection, he could have exercised but a transient controul *. From this period the castle must have continued to be peaceably possessed by the English until its final destruction, at whatever period that happened. Not a vestige of this ancient border fortress is now to be discovered: the site alone is distinguishable, though the name of Bailey, evidently a corruption of Ballium, which is still given to a small mount near the town, and from which the latter has derived its name.—It has already been observed, that this part of Powys must have been attached, at an early period, to the territories of the Saxon and Norman conquerors. Accordingly we find it, in the eleventh century, in the possession of the Barons of Monthault, who held it as Seneschals under the Earls of Chester, and resided, for the most part, at the Castle of Hawarden †. The first baron, of whom any notice remains, is Eustace Omer, above mentioned. And to him perhaps succeeded, at no very distant period, Robert de Monte Alto, who was Seneschal of Chester, about the year 1130. It seems to have continued in his family until the year 1302, when one of his descendants did homage for it at Chester to Edward, Prince of Wales. In 1327 it was conveyed to Isabella, Queen of Edward II, for life, and afterwards to John, his younger brother, upon whose death it vested in the Crown. Henry IV. made a grant of this barony, together with Hopedale, to the Stanley family, by whom it was possessed until the attainder of James Earl of Derby. Upon this it was sold to several persons, and became ultimately the property of Lady Vincent ‡. Sir

* Sir Gruffydd Llwyd was a native of Caernarvonshire. He was knighted by Edward I., upon having brought him the earliest intelligence of his queen's safe delivery at Caernarvon Castle. His revolt took place in the following reign, and was attended by a splendid but fleeting success. After having seized all the fortresses in Gwynedd, and become master of the country, he was overpowered by the English, taken prisoner, confined for some time in Rhuddlan Castle, and eventually, as it is thought, executed. Gwilym Ddu o Arfon, in a poem addressed to him during his captivity, praises, in lavish terms, the hospitable and liberal disposition of this unfortunate chieftain.

† The Irish peer, Viscount Hawarden, whose second title is Baron Montalt, in all probability derives his honours from this ancient barony.

‡ Powell, in his History of Wales, gives an account of the descent of this district, apparently at variance with that adopted above. According to this, Molesdale, with Hopedale and Maelor Saesneg, was, in the reign of Edward the First, vested in Gruffydd ab Madog, Lord of Dinas Bran, to

whom

Thomas Mostyn, Bart., is the present Lord of the Manor, which he acquired by purchase from T. S. Champneys, Esq., about fifteen years ago*.

PARTICULAR EVENTS.—What has been above related has reference only to the main history of this parish. With respect to any particular incidents connected with it, the first, that presents itself, is the celebrated victory, called the *Victoria Alleluatica*, said to have been gained, on a spot near the town, in the beginning of the fifth century, by the Britons, under their two bishops Garmon and Bleiddan, otherwise called Germanus and Lupus, against a combined force of Saxons and Picts. On the presumed field of battle, which to this day retains the name of *Maes Garmon*, or Germanus's Field, stands an obelisk, which was erected in the year 1736 by Nehemiah Griffith, Esq. of Rhual, who placed upon it a Latin inscription, of which the following is a translation. It will be found to convey a concise account of this remarkable event.—“ In the year 420 the Saxons and Picts, “ having joined their forces, made war upon the Britons, and engaged them on this plain, which bears to this day the name of “ *Maes Garmon*. As the British leaders, Germanus and Lupus, “ were about to commence the battle, Christ himself fought in “ the camp. Thrice the British army exclaim ‘ *Alleluia* !’. The “ hostile troops are confounded with dismay, and the Britons

whom it had descended in a direct line from Rhodri Mawr, sovereign of all Wales in 843. Upon Gruffydd's marriage with Emma, daughter of James Lord Audley, he settled all the above mentioned territory on her as her jointure, and at his death bequeathed the reversion to his eldest son Madog. After Gruffydd's decease, Edward I. is represented to have treated his children with great cruelty, two of whom indeed are even said to have been privately murdered. Upon this Emma, Gruffydd's widow, fearing that her only surviving son might share the same fate if she settled her jointure on him, conveyed it to her own family the Audleys, from whom it came to the house of Derby, and at length, by purchase, to Serjeant Glynne, afterwards Sir John Glynne. See *Wynne's Edition of Powell's History*, p. 180—1. In order to reconcile the apparent contradiction in these two accounts, it may be presumed, that the domain of the Saxon and Norman proprietors embraced only such part of this territory, as was under the immediate command of the Castles of Mold and Hawarden. The rest of what was called Molesdale may therefore have descended in the manner mentioned in this note. It was the Manor of Hawarden only, which was purchased by Serjeant Glynne, whose family is still in possession of it.

* On the first regulation of the Welsh counties by Henry VIII. Mold was united with Denbighshire: it was attached to Flintshire in the 33d year of the same reign.

“ triumph over their enemy without bloodshed. Thus it was
 “ faith, and not force, that obtained the victory. In memory of
 “ the *Victoria Alleluatica* Nehemiah Griffith has erected this
 “ monument, A. D. 1736.” To this it may be added, that a well
 on the spot, still called *Efynnon Gwaed* or the Bloody Well,
 seems also to have derived its name from this battle*. — Another
 feature, worthy of record in the former history of this parish, is
 the extraordinary contest maintained by Reinallt ab Gruffydd, of
 Tower, with the inhabitants of Chester, who were often made to
 feel the sanguinary effects of his hostility. Reinallt lived during
 the middle of the fifteenth century, and was one of the six chief-
 tains, who defended Harlech Castle for Henry VI. He after-
 wards inhabited a house in the parish of Mold, now called Tower,
 and which was originally denominated, from him, the Tower of
 Reinallt, an appellation, which owed its birth, we may presume,
 to that jealous spirit, which, in feudal times, converted every
 chieftain’s mansion into a fortress. And that Reinallt made this
 use of his may be safely inferred from the unwearied feud, which
 he kept up, as already mentioned, with the citizens of Chester.
 Such was the animosity, with which he carried on this semi-bar-
 barous warfare, that on one occasion, said to be in 1465, when a
 considerable number of the people of Chester were in attendance
 at Mold fair, he assailed them, and, after a bloody conflict, took
 prisoner Robert Brigne, who had been Mayor of Chester a few
 years before, and, carrying him to Tower, hanged him there,
 without farther ceremony. The very staple, which was instru-
 mental in inflicting this summary vengeance, is still shewn as a
 memorial of Reinallt’s barbarity. It is farther related, that two
 hundred men came soon afterwards from Chester to avenge this
 outrage. But the wily chief, being apprised of their design, con-
 fined them by a stratagem within his house, to which he then set
 fire, and such, as escaped the conflagration, survived only to pe-
 rish by the sword of their persecutor. Yet even this act of fero-
 city obtained a pardon from Thomas Lord Stanley, at that time
 Lord of the Council of Wales, to which Edward IV. afterwards
 gave his sanction. Lewis Glyn Cothi, a poet of that period, has
 celebrated the praises of this redoubtable champion.—In conclu-

* If it be objected to this account, that the Saxons, under Hengist and
 Horsa, did not arrive in this country until the year 447, it may be an-
 swered, that before that period, as we learn from Ammianus Marcellinus
 and other writers, they were in the habit of making frequent inroads into the
 island.

sion of this head it may be recorded, that, a short time before the subjection of Wales by Edward I., the principal land-proprietors of Ystrad Alyn were amongst the foremost to claim compensation for the injuries they had sustained from Roger de Clifford, at that time Justiciary of Chester, and his deputy Roger Scrochil.

CHURCH CONCERNS.—The Church of Mold, of which there is an account as early as the time of Henry VII., is dedicated to St. Mary. Before the Reformation it belonged to the Abbey of Bustlesham, or Bysham, in Berkshire. It is a vicarage, and is valued in the King's books at 10*l*. The living is in the Diocese of St. Asaph, and in the patronage of the Bishop of that See. Two lay Rectors divide with the Vicar an average income of nearly 2400*l*., of which the impropriated tythes produce about 2000*l*. The present incumbent is the Rev. Hope Wynne Eyton, who resides at Leeswood in this parish. There are also two Chapelries in the parish, those of Nerquis and Treuddyn, which are united in one Perpetual Curacy, of the average value of 220*l*., and of which the Rev. H. W. O. Jones is now in possession.—Mold Church, which stands on a small eminence, is a very neat building of the Gothic architecture of the fifteenth and sixteenth centuries. It is ornamented, both within and without, by the carvings of sundry animals, for some of which it would, perhaps, be rather difficult to find prototypes in the pages of Buffon or Linnæus. Above the pillars in the interior, which are remarkably light, are represented, between the arches, several curious figures, intended for cherubim, bearing shields with arms on them, probably those of the ancient benefactors of this church. Among these, as well as in other parts of the building, the arms of the Stanley family hold a conspicuous place. The dimensions of the church, which consists of three aisles, or two aisles and a nave, are in length 124 feet, 61 in breadth, and in height 24. It contains above 130 pews, disposed with much uniformity. The North and middle aisles were built about the close of the fifteenth or the commencement of the following century; and the South aisle in 1597, if the following inscription, discovered upon the opening of a vault under it in 1783, refers, as is supposed, to that event. But Mr. Pennant seems to have thought, that the whole church was erected at one time,

“Fundamentum
Ecclesiæ Christi,
1597 — W. A. Eps.” *

* This was William Hughes, who died in 1600.

Of late years a considerable improvement has been made in the internal arrangement by the addition of a good organ, and by the embellishment of the western end of the building, the whole of which may now, for elegance and commodiousness, vie with any other in the Principality. Among the monuments, which it contains, the most remarkable is a statue, in Roman drapery, of Robert Davies, Esq. of Llanerch, who died May 22d, 1768. This stands at the eastern extremity of the South aisle, where also is a mural monument of Robert Parfew, Bishop of St. Asaph in 1536 *. An inscription on a tablet in the middle aisle, to the memory of Dr. Wynne of Tower, deserves also to be noticed. It was written by himself, and the marble erected in his life time. The following passage in it has often been cited with reference to the unwholesome practice of burying in churches:—"In conformity to ancient usage, from a proper regard to decency, and a concern for the health of his fellow-creatures, he was moved to give particular directions for being buried in the adjoining church-yard, and not in the church"†. Not far from this monument are two neat tablets erected to the memory of two sons of the late Thomas Griffith, Esq. of Rhual, who died in their country's battles, one in India, and the other in the memorable conflict of Waterloo. They were both of the rank of Major. It may also be interesting to mention, that Wilson, the celebrated landscape painter, who died in the adjoining parish of Llanferres, was buried in this church-yard. A flat stone covers his grave, the superscription of which is almost defaced.—The present steeple is a handsome modern structure, of a corresponding architecture with the rest of the building, but not perhaps of an adequate height. It was erected in 1773 at an expence of nearly 2000*l*. In taking down the old tower in 1768 a curious image was discovered near the foundation, in all probability a relic of the Catholic superstition of the former inhabitants. But the worthy Vicar, Mr. Lewis, from an excess of piety or from some other unexplained motive, gave orders for its immediate demolition; and the marble Saint was accordingly doomed to a second martyrdom.—"The

* He was removed to the See of Hereford in 1554, and died there in 1557. The monument, above noticed, was erected to his memory, as one of the principal benefactors of Mold Church, dy John ab Rhys. Bishop Parfew was buried at Hereford.

† There is a similar inscription on the tomb of Dr. Verheyen, who was Professor of Anatomy at Louvain, where he died in 1710. His words are, "Philippus Verheyen, Medicinæ Doctor et Professor, partem sui matricalem hic in cœmeterio condi voluit, ne templum dehonestaret aut nocivis halitibus inficeret. Requiescat in pace." He also wrote his own epitaph.

chapel at Nerquis," to adopt Mr. Pennant's description, "is a neat building, with a pretty spire steeple. Within is a large niche elegantly carved. It once held the image of the Virgin, and is called (as all similar niches in Wales are) *Cadair Vair*, or the Seat of Mary." Since Mr. Pennant's time the interior of this chapel has undergone much improvement; and it is now surpassed by none perhaps in Wales in the simple elegance of its general appearance.

* * * [To be continued].

SKETCHES OF SOCIETY.

RESEMBLANCE BETWEEN SCOTTISH AND WELSH MANNERS.

THE great similarity between the manners and customs of the Highland Scotch and those of the inhabitants of North Wales must be obvious to every person, acquainted with these two districts of Great Britain. The same steady courage, high spirit, and energetic animation are apparent in both. The Rev. R. Warner, in his very amusing "Walk through Wales," remarks, that "in the more remote regions of North Wales the manners of the natives, and the scenery are perfectly Highlandish." In every general point, indeed, the similitude is striking, and, perhaps, the more minute particulars are not less evident. I shall content myself on the present occasion with instancing one example of this resemblance, reserving for a future opportunity others that I have noticed*. The trait, I am about to mention, will most probably recal to the reader the animated and inimitable description of the feast of a Highland Chieftain, so powerfully delineated by the author of *Waverley*, in his description of the reception of *Waverley* by the gallant but unfortunate Vich Ian Vohr.

Pennant, in his "History of Whiteford and Holywell," gives a detailed account of Mostyn Hall, in Flintshire, and of the respectable family, from which it derives its name. It appears, that the late worthy head of this family, Sir Roger Mostyn, retained, during Pennant's life-time, a partiality for the peculiar

* Some affinity may unquestionably be traced between the manners of the Scotch Highlanders and the inhabitants of the Welsh mountains. But it may well be doubted, whether the system of clanship, by which the former were so distinguished, ever prevailed in Wales to the same extent or even upon a similar principle. Ed.

customs of his ancestors, among which was the one of dining in the same apartment, and at the same time, with his servants and tenants, the ancient vassals of a chieftain's domain. Mr. Pen-nant, in describing the house, introduces the "great gloomy-hall," as he terms it, the scene of so much mirth and festivity. I will give the description in our author's own words, "The "great gloomy hall," he writes, "is furnished with a *dais*, or "elevated upper end, with a long table for the lord and his "jovial companions, and another on one side, the seat of the "inferior partakers of the good cheer. To this day the similitude of old times is kept up, when the family is at home. The "head servants take their dinner at the *dais*, and the numerous "inferior servants fill the long side-table. The roof is lofty, "crossed with long beams. The *nenbren*, or top beam, was in "all times a frequent toast, when the master of the house's health "was drank, and *iechyd y nenbren y ty* was the cordial phrase. "The chimney-piece is magnificently plain, unless where the "arms of the house and its alliances are cut on the stone and "properly emblazoned." The "cordial phrase" here mentioned means literally, "health to the upper beam of the house," figuratively, "to the support or head of the family." The phrase, now generally used, is "*Y gwr a biau 'r nenbren*," which has the same signification, and is a toast still given at convivial meetings in North Wales. Whether the "similitude of old times" is still kept up at Mostyn Hall I have no opportunity of ascertaining. It is probable, that the present worthy *nenbren*, Sir Thomas Mostyn, is laudably attached to a custom certainly harmless, and perhaps useful, when practised amidst a respectful and devoted *clan*.*

LONDON, Oct. 16, 1819.

T. R.

[The Editor regrets, that he is under the necessity of postponing the remainder of T. R.'s interesting communication. But the length of the first article and of that immediately preceding this has unexpectedly prevented its insertion this month. However, what appears above is complete in itself, and the part omitted will find a place in the next Number.]

* T. R.'s patriotic supposition is entirely groundless. And, perhaps, in the present refined and comparatively artificial state of society it would hardly be possible to preserve a respect for such customs as that above noticed, and which, having their origin in the familiar and salutary connection, that once existed between the great land-proprietor and his dependants, have necessarily vanished with the foundation, on which they rested. And it may be observed, that luxury, in her revolutionary career, has in no instance produced a more deplorable effect than in the extinction of that lordly spirit of hospitality, which was once so remarkably the boast of our native hills, as well as of other parts of the kingdom.—Ed.

THE MISCELLANIST.—No. II.



THERE are few readers of English ballads, to whom the following is not known : and, perhaps, there are many, who will agree with Chwilydydd in considering it entitled to the praise, he bestows on it, of possessing some humour. Yet no Welshman can help observing, how remarkably the poet has failed in hitting off the peculiar traits of our national character.—But, indeed, in this respect, what English writer has ever succeeded? From the days of Shakespear himself, incomparable, as he was, in his general delineations of human nature, down to the present, an unaccountable misconception has prevailed on this point. For even Smollett, however masterly his pictures from life in every other respect, has given to his Welsh portraits a coarse and unnatural colouring. Yet this prominent fault of English authors would have been less inexcusable, if its manifest aim were not to render the Welsh character an object of ridicule rather than of interest. And, had not this tendency proceeded, as it does, from the grossest ignorance of the manners of our country, the contempt, to which it is so justly exposed, must have been long ago turned into indignation. But, as the latent energies of our native land are at length awakened, some one may arise to vindicate the distinguishing simplicity and unsophisticated morality of the Welsh character. Some one, glowing with the ambition of a Fielding or a Scott, and animated by a kindred genius, may yet pourtray it as it is, and as it ought to be. For thus only can we hope, that the barbarous and unfounded prejudices, excited by English writers, can be effectually consigned to the oblivion they so well deserve. However, the following ballad, even with this deduction from its merit, may be called humorous, or, at least, ludicrous ; and the translations will serve to establish a comparison in no respect to the disadvantage of the Welsh language.

Chwilydydd's hint with respect to the PENNILLION is, undoubtedly, just, and entitled to every attention. But the conductor of this work has no wish, for the present at least, to publish any of those effusions, that are not purely and originally Welsh. As far, therefore, as his own judgment may guide him, his intention is to avoid the introduction of such as are translations from other languages. And, if he should unconsciously commit an error in this view, correction would always be deemed a favour. Per-

haps one or two of the PENNILLION in the first Number may fall under the suspicion of not being, strictly speaking, indigenous.

* *

To the EDITOR of the CAMBRO-BRITON.

SIR,—Having never seen your Prospectus, I was somewhat surprised the other day, when the two first Numbers of the CAMBRO-BRITON were put into my hands, but was very well pleased when I had read them. The plan appears judicious, and the execution of it sensible and neat. There is not too much, and at the same time there is sufficient variety. I am particularly pleased with your admitting some choice PENNILLION of our countrymen, which are certainly superior to any epigrams we meet with in any Greek or Latin anthology. Might not their subjects be classed, and more methodically arranged? And, if any should be translations or imitations, as I know some are, would it not be right to insert the originals?

As the beautiful air, “Of noble Race was Shenkin,” has been twice mentioned with praise in the CAMBRO-BRITON (p. 13 and p. 45), you will perhaps excuse me for transcribing Dryden’s satirical, but humorous ballad, with a translation in Greek, Latin, and Welsh; and, if it accords with your plan, I should like to see them inserted in a future Number. They may amuse one reader and admonish another; and I have no doubt but your laudable aim is to obtain success *lectorem delectando pariterque monendo*. Wishing you all success,

I am, Sir, your obedient humble servant,

October 13, 1819.

CHWILEDYDD.

SHENKIN.

Of noble race was Shenkin,
Of the line of Owen Tudor;
But hur renown was fled and gone,
Since cruel Love pursued hur.

Fair Winny’s eyes bright shining,
And lily-breasts alluring,
With fatal dart smote Shenkin’s heart,
And wounded past all curing.

Hur was the prettiest fellow
At foot-ball or at cricket;
At prison base and hunting chase,
Cotsplut how hur would nick it!

But now all joys defying,
 All pale and wan hur cheeks too;
 Hur heart so aches, hur quite forsakes
 Hur herrings and hur leeks too.

No more must dear Metheglin
 Be toped at dear Montgomery;
 And if Love sore smart one week more,
 Adieu, cream-cheese and flumry!

GREEK.

α'

Περικλυτος μεν Σιεγκεν,
 Θεοδωριδης δε γενας.
 Οδ' υπ' ερωτος, δειλος ερωτος,
 Ου νην, εδ' εχει μεκος.

β

Καλλιστης Ουιφριδης
 Οφθαλμω, πυρος μεσω,
 Τε κραδιην ωταζετην
 Ωτειλη ανηκεσω.

γ'

Παλων μεν εν αγωνι
 Παντ' αβλη λαβ' εν δικη.
 Τω, ηδ' τρεχοντι, η βαλλοντι,
 Αiei παρην η νικη.

δ'

Νυν δ' αυτε εν παρειαις,
 Ιδε ο ωχρος τωδε
 Καρδια, και τυρον μισει.
 Και κρομυ' εκ ευωδη.

ε'

Υδρομελε δε εκετι
 Μεθυσει εν Μογθμερι.
 Ει δε φλοξ δεινη εξ ημερας μεινη,
 Τε λοιπε, Χαιρε, Φλεμερι!

LATIN.

Præclarus ortu Shenkin
 E stirpe Theodori;
 Sed cessit ah me! splendor famæ
 Cupidinis furori.

Splendentes Winifredæ
 Ocelli perculêre
 Cor, heu ! crudeli ictu teli :
 Desperat ars mederi.

Tam doctus erat nemo
 Vel pilâ, vel bacillo :
 Cursu campestri, vel pedestri,
 An compar ullus illi ?

At gaudia hæc fugerunt ;
 Emaciuntur genæ :
 Pectus næ dolet ! nec, ut solet,
 Jam cepe olet bene.

Sed nunc non delectandum
 Metheglin de Montgomery ;
 Si desit quies plus sex dies,
 Æternum valeat flumry !

WELSH.

[The following version is by the Rev. WM. MORGAN, rector of
 Llanfair yng Nghornwy, in Anglesey.]

'R oedd Siencyn o hîl hynod
 O âch hên Dudur eurglod ;
 Ond f'aeth ei fri o isel ri',
 Er pan roes Cupid ddyrnod.

O gonglau llygaid Gwenffryd,
 A'i gwynion fronau hyfryd,
 Y laeth y saeth i'w galon gaeth,
 A'i rhoes mewn alaeth benyd.

Fe oedd yr impyn hardda'
 Uwch ben y bêl mewn tyrfa ;
 Am chwareu câth nid oedd mo'i fâth,
 Am redeg, gwých y piccia.

Yn awr fe ddarfu 'n erwin,
 Mae'i ruddiau 'n gulion gethin ;
 A'i friw mor gâs, nad oes mor blâs
 Ar benwaig, nac ar gennin.

Ni phrofir Medd ond hynny,
 Yn anwyl Sir Montgomery ;
 Os pair y clwy' ond wythnos hwy,
 Ffarwel, Gaws gwyn a Llymry !

AWEN CYMRU.

Ath rodd yw athrwydd Awen.—EDM. PRYS,

PENNILLION.

XXIII.

GWEDWCH, fawrion, o wybodaeth,
O ba beth y gwnaethbwyd hiraeth;
A pha ddefnydd a roed ynddo,
Nas darfyddai wrth ei wysgo.

XXIV.

Tebyg yw dy lais yn canu
I gôg mewn craig yn dechreu crygu;
Dechreu cân heb ddiwedd arni:
Harddach fyddai itî dewi.

XXV.

Nid oes rhyngof ag ef heno
Onid pridd, ac arch, ac amddo;
Mi fum lawer gwaith ymhellach
Ond hid erioed â chalon drymach.

XXVI.

Hiraeth Mawr, a hiraeth creulon,
Hiraeth sydd yn torri 'm calon;
Pan fwyf dryma 'r nôs yn cysgu,
Fe ddaw hiraeth ac a 'm deffry.

XXVII.

Brith yw ser ar noswaith olau,
Brith yw meillion Mai a blodau;
Brith yw dillad y Merchedau,
A brith gywir ydynt hwythau.

XXVIII.

Rhois fy mryd ar garu glanddyn,
Fe roes hwn ei serch ar rywun,
Hono roes ei serch ar arall;
Dyna dri yn garu 'n anghall.

XXIX.

Yn Hafod Elwy 'r gôg ni chân,
Ond llais y fran sydd amla';
Pan fo hi decaf ym mhob tir,
Mae hi yno 'n wir yn eira,

XXX.

Darfu 'r gauaf, darfu 'r oerfel,
 Darfu 'r gwlaw a 'r gwyntoedd uchel;
 Daeth y gwanwyn glas eginog,
 Dail i 'r llwyn a dol feillionog.

XXXI.

Nid af ddim i 'r gwely heno,
 Nid yw 'r un wy 'n garu ynddo;
 Mi orweddaf ar y gareg:
 Tòr, os torri, 'nghalon fwyndeg.

[The following piece, by Taliesin, is copied from the LLYVYR TALIESIN, in the Hengwrt Collection, and is here inserted, because it was accidentally omitted in the Welsh Archaeology. The orthography, punctuation, and other particulars are preserved as in the original.—Ed.]

MARWNAD DYLAN AIL TON.

An duw uchaf dewin doethaf mwyhaf aned
 pydelismaes pwy ae swynas yn llaw trahael.
 neu gynt noc ef. pwy uu tagnes arredyf gefel.
 Gorthrif gwastrawt gwenwyn awnaeth gweith
 gwythloned. Gwanu dylan. adwythic lan.
 treis ynhytyrver. Ton iwerd. . athon vanaw.
 Athon ogled. Athon prydein torvoed virein
 yn petweired. Gwolychafi tat duw dovydat
 gwlat heb omed. Creawdyr celi an cynnwys ni
 yn trugared,

ENGLISH POETRY.

TRANSLATIONS OF THE PENNILLION.

XXIII.

Of what thing, say, is longing made,
 Ye men of knowlege, pray, declare it;
 What stout materials in it laid,
 That thus it wastes not as you wear it.

XXIV.

Thy singing with the cuckoo's vies,
 When, on a rock grown hoarse, he tries
 Some endless ditty to commence;
 Thy silence best would shew thy sense.

XXV.

Betwixt us nought this night is seen
 Save earth, a coffin and a shroud :
 Much farther from him oft I've been,
 Yet ne'er before with heart so cow'd.

XXVI.

Longing's deep and cruel smart,
 Longing 'tis, that breaks my heart :
 When heaviest sleep at night o'ertakes me,
 Longing * comes, alas, and wakes me.

XXVII.

Varied the stars, when nights are clear,
 Varied are the flowers of May,
 Varied th' attire, that women wear,
 Truly varied too are they.

XXVIII.

A comely youth I once caress'd,
 Another fair his heart possess'd,
 But her's, already given, he lost :
 Were ever three so sadly cross'd ?

XXIX.

No cuckoo Havad Elwy hears
 But often times the crow :
 When all around fair weather cheers,
 'Tis there quite sure to snow.

* *

XXX.

The winter's angry blast is o'er,
 The roaring winds contend no more ;
 The spring is come with moistening dews
 And clothes the mead with verdant hues. D. E.

XXXI.

To bed to-night I'll not repair,
 The one I love reclines not there :
 I'll lay me on the stone apart,
 If break thou wilt, then break my heart. D. E.

* The word, here translated Longing, is *Hiraeth*, for which there is no corresponding term in the English language. The Latin word *Desiderium* is of a similar import.—Ed.

W A L E S.

CYMREIGYDDION SOCIETY.—Among the laudable institutions now in existence for promoting the interests of Wales, and especially for preserving her ancient tongue in its native purity, the Society of CYMREIGYDDION, established in the metropolis, deserves a particular notice. It was in the year 1792 that this institution was founded. And the main object of its establishment, to which it has since adhered with a praise-worthy fidelity, was, as above intimated, the maintenance of our excellent language in that vigour and beauty, which so eminently distinguish it. For this purpose, controversial discussion in the Welsh tongue has been adopted as one of the means best calculated to promote this end. Accordingly, at each meeting a debate takes place on a subject previously selected, and the ability, often evinced on the occasion, affords ample proof of the utility of the design. It deserves also to be mentioned, that, in order to ensure that harmony so essential to the welfare of the Society, all topics of a religious and political nature are scrupulously avoided.

In addition to the patriotic object above noticed, it must not be forgotten, that charity also forms a prominent feature in this institution. With a view to the furtherance of this amiable design, a board, having the word ELUSENGARWCH (charity) inscribed on it, presents itself in a conspicuous manner to every person entering the room, where the Society meets. The heart of benevolence is thus perpetually kept in mind of its favourite pursuit, and the fund, collected in consequence, is devoted by the Society to the charitable purpose of relieving their countrymen in certain distressed situations.

The CYMREIGYDDION originally consisted of inhabitants of North Wales only: but they have since embraced the other division of the Principality. As a qualification for admission into the Society, it is indispensibly necessary, that the candidate should understand and speak the Welsh language, and that he be recommended by two members as a person of irreproachable character. The election is by ballot, and, where the number of votes happens to be equal, the candidate is rejected. The officers of the Society are a President, Vice President, Treasurer and Secretary: and the business is conducted by a Committee of five members. The meetings take place every Thursday evening, for the purpose already mentioned: when the proceedings are al-

ways characterised by that "union and brotherly love," which form a favourite sentiment of the Society. This brief account of the CYMREIGYDDION cannot conclude better than by a repetition of that wish, which, when assembled, they never fail to express, "*Oes y byd i'r Iaith Gymraeg.*"*
* * *

GWYNEDDIGION SOCIETY.—In the last Number an account was given of the Eisteddfod, which this Society held on the 6th of October at Denbigh, for the purpose of deciding on the merits of the Welsh Poems on ELUSENGARWCH (Charity), which had been proposed as the subject for the Society's Prize AWDL for the present year. The decision, which, owing to some unavoidable accident, was not then made, has since taken place, and received the confirmation of a Committee of the Society in London. The Rev. EDWARD HUGHES, Rector of Bodfary, in Flintshire, is the successful candidate; and it is not more than justice to add, that the AWEN, evinced in his composition, does him great credit.
* *

CAMBRIAN SOCIETY IN DYFED.—The subjects, proposed by this Society for the Prize Compositions for the ensuing year, were noticed last month. It was on the 16th of August, that a Committee of the Society met for this purpose at Carmarthen, when several Resolutions were passed, of which the following seem to merit publicity:—

That each District provide for its own Eisteddfod, and take charge of its own expences and subscriptions, appoint its own prize-subjects, and decide by its own local judges upon its respective premiums.

That each District be at liberty to propose annually its own subjects for Premiums, but that the successful compositions of that District only, in which the Eisteddfod shall be holden, will be publicly recited at the Eisteddfod, unless the Committee of the acting District should request it.

That there be an Annual Meeting of the Cambrian Society held on the second Monday in May in London.

That it be recommended to the Society, when its funds are competent, to appropriate a special fund for the encouragement of poetical and literary merit in persons in confined circumstances, and that Dafydd Eddu, of Carnarvon, have the sum of ten pounds allowed him as a gratuity for the present year.

* "The age of the world to the Welsh language."

That the Committee take upon them to recommend and promote subscriptions to Mr. Edward Jones's third volume of *Bardic Remains*.

LOYAL MEETINGS IN WALES.—Since the publication of the last Number there have been five Public Meetings in the Principality for the purpose of expressing, at this critical period, a loyal attachment to the throne and constitution of these realms. The first was that of Cardiganshire, which was holden at Aberayron on the 4th of last month. It was numerously attended, and an Address was voted to his Royal Highness the Prince Regent, declaratory of the object for which the Meeting was convoked.—The next was that of Carmarthenshire, which took place at Llandilo on the 5th ult., when a similar Address was proposed and unanimously adopted. This Meeting was likewise very numerous, and most respectable. Among the distinguished individuals present were Lord Dynevor, Lord Cawdor, Lord Robert Seymour, and Mr. Allen, M. P.—The third was a Meeting of the Corporation and the Inhabitants of the Town of Cardigan, who assembled on the 9th ult., for the same patriotic purpose.—On the same day also there was a Meeting of the Lieutenancy and Magistracy of the County of Denbigh, convened by the Lord Lieutenant Sir W. W. Wynn, for the purpose of encreasing the armed force of the County. About 1,100*l*. were immediately subscribed towards the advancement of this judicious object. This Meeting was attended by most of the individuals of rank and consequence in the County.—On the 20th ult. there was also a Meeting of the Nobility, Gentry, and other inhabitants of the County of Carnarvon, for the purpose of offering a loyal Address to the Throne.—In addition to the above it should be noticed, that a Requisition, with a long list of highly respectable signatures, was presented to the High Sheriff of Flintshire, to convene a County Meeting for the purpose of addressing the Throne on the present state of affairs; in consequence of which the Sheriff appointed Tuesday the 30th ult. for that purpose.—It is gratifying to contemplate in the proceedings, above noticed, a continuance of the same loyal and constitutional spirit, by which Wales has ever been distinguished. And it may be hoped, that the examples, thus set, will be universally followed throughout the Principality. It has been ignorantly demanded by some, wherefore, when the loyalty of any particular place is not questioned, it should be required publicly to proclaim it. The obvious and decisive reply to

this is, that it becomes necessary as an antidote to the avowal, so openly and insultingly made, of seditious and revolutionary designs. It is not merely to express the undoubted loyalty of one portion of the community, that these patriotic Addresses are offered at the foot of the Throne,—it is more particularly to thwart the plans of the disaffected, and to overawe the traitor in his rebellious career. When such benefits as these may be produced by an open and fearless declaration of loyalty, neutrality becomes suspected, and apathy criminal.

* *

MISCELLANEOUS LOCAL INTELLIGENCE.—A Society of a very interesting and patriotic nature has recently been established at Carnarvon. The first Meeting, which was very respectably attended, took place at the Guildhall in that town on the 12th of October, when it was declared to be “highly expedient that a Society should be constituted there for the purpose of imparting to the poor a religious, moral, and suitable education.” Accordingly it was agreed, that, with such view, a Society should be then formed under the title of “The Carnarvon Society for the Education of the Poor on the Principles of the Established Church.” In furtherance of this object it was also resolved, that a daily school should be established for girls and another for boys, to be conducted according to the mode of education, adopted and recommended by the National Society in London; and that the children should be regularly instructed in the Liturgy and Catechism of the Established Church. Among many other laudable Resolutions, it was farther agreed, that the Marquis of Anglesey should be requested to become Patron of the Society, and that Lord Viscount Bulkeley, the Bishop of Bangor, Sir Robert Williams, Bart. M. P., and the Hon. Capt. Paget, M. P., should be requested to accept the office of Vice-Presidents. Contributions amounting nearly to 300*l.*, besides several annual subscriptions, have since been made towards the purposes of this very praise-worthy Institution.—Of a similar design with the preceding Society is the National Female School at Carmarthen, which is likely to prosper under the patronage of several enlightened and benevolent individuals. Among this number Lord Robert Seymour and the Hon. Mr. Rice have recently been engaged, together with the Committee of Ladies, in raising a subscription towards erecting a school-room for the children of this Establishment; and a very favourable result has attended their charitable exertions.—The Annual

Meeting of the Proclamation Society for the Diocese of St. David's was holden at Carmarthen on the 25th of October. The Bishop of St. David's presided; and the premiums, usually given by the Society, were awarded on the occasion.—On the 25th of October there was a General Meeting of the Governors of the Carnarvonshire and Anglesey Dispensary, under the auspices of the Lord Bishop of Bangor. It appeared from the Report, made on this occasion, that, since the former meeting in October 1818, 2135 patients, besides 180 on the books at the time, had received the benefit of this excellent Institution. Of this number 516 were cases of vaccination. The funds of this Society appear, unfortunately, from the same Report not to have been quite adequate to all the demands. But there can be little doubt that this deficiency will soon be supplied by the benevolence of the subscribers.—Meetings of the Bible Societies have been holden since this subject was last noticed, at the under-mentioned places:—on the 19th of October at Cardigan—on the 3d ult. at Llanidloes, in Montgomeryshire—and on the 9th ult. at Carmarthen. The same zeal continues to influence the supporters of these Institutions, and the Reports, which they publish, lose nothing of the interesting character attached to the preceding documents of the same description. According to that of the Llanidloes Society, which embraces six adjoining parishes, it appears that, since its establishment in 1813, 2019 copies of the Scriptures have been distributed, of which 339 were given in the last year. These institutions appear to receive a very general and active support from the Clergy.—The first Anniversary Meeting of the Flintshire Agricultural Society took place, as announced in the last Number, at Mold, on the 25th of October. It would be difficult to do justice to the zeal and exertion, which already distinguish this infant establishment, and promise to raise it to a degree of importance equal with that of any other of a similar nature. And it is here proper to add, that its present prosperity is, in an eminent degree, owing to the active and well-directed services of Mr. Boydell, Secretary to the Society. The meeting, on this occasion, was numerous and respectably attended, and the Rev. W. Whitehall Davies, in the absence of Sir Thomas Mostyn, Bart., presided on the occasion. Several gentlemen of distinction in the county were also present, and among them Sir E. P. Lloyd, Bart., who acted as Vice-President. The limits, that must necessarily be prescribed to this notice, make it impossible to particularise all the prizes, that were distributed at this meeting. But it deserves to be mentioned,

that two of these, including the highest prize, fell to the share of Mr. Boydell, who has thus the additional merit of enforcing by his example the efforts he has so laudably made for the benefit of the Institution.—The proposition for a similar Society in the county of Monmouth, noticed last month, meets with a very general encouragement. Sir Charles Morgan, Bart. with his usual liberality, has already made extensive arrangements near the town of Newport, for an annual show of cattle.—The Pembroke Farmer's Club have lately published a list of their Premiums for the year 1819, which appear to have a very beneficial tendency, and especially in the encouragement they hold out to small farmers, and to labourers in husbandry of every description. One of the Resolutions of this Society is, "that no member will "in future be entitled to any pecuniary premium, who possesses a "property in freehold lands of 200*l.* a-year and upwards, stock "excepted." The Club is under the immediate patronage of the Hon. John Frederick Campbell, M. P.—Lord Cawdor, Sir John Owen, Bart., and Sir Henry Mathias, are also members.—A respectable meeting of the Magistracy of the County of Pembroke was holden at Haverfordwest on the 3d of last month, "for the purpose of taking into consideration the propriety of diminishing the expences of prosecuting, and defending suits in the County Court," when it was resolved, amongst other things, that application should be made to the professional gentlemen of the County, not to allow their names to be used, in applying for small debts, by any person not legally authorised to sue for the same, and that a table of fees should be forthwith prepared for the guidance of practitioners and suitors in the County Court, and that the Sheriff be requested to take care, that such fees only be received. A meeting of the like nature took place in Carmarthenshire on the 18th ult., when similar resolutions were adopted. Lord Cawdor, with other noblemen and gentlemen of both Counties, attended these Meetings, the object of which cannot be too highly applauded.

* *
* *

LITERATURE.—It would be difficult to select any former period in the history of Wales, wherein a spirit of literary enterprise was so prevalent as at present. This argues well for the re-establishment of that fame, to which her language and ancient remains so justly entitle her. To the works noticed in the last Number, as either published or contemplated, the following are now to be added:—

Llyfr Gweddi Gyffredin, &c. Llundain, 1819. 8vo. 3s. 6d.

[This Welsh Edition of the Common Prayer Book is published by the "Prayer Book and Homily Society," and reflects much credit on the care and ability, which have been employed in bringing it forth. The neatness of the form, the clearness and beauty of the typography, and, above all, the accuracy of the text entitle it to considerable praise. Mr. Thomas Roberts, of Llwynrhudol, Carnarvonshire, a gentleman distinguished for his critical knowledge of his native tongue, has superintended this publication, and has evinced great judgment in correcting some inaccuracies, that had crept into the former editions. In the last Report of the proceedings of the Prayer Book and Homily Society this edition is stated to have been undertaken upon the recommendation of that patriotic Prelate the Bishop of St. David's. It is then added, that "to obtain the correctest copy, to print the book in the most eligible form, and so as to sell it on the very lowest terms, that circumstances will permit, have been, with the Society, objects of their strictest attention." The present impression consists of 4000 copies.—The same Society has also published Welsh translations of three of the "Homilies of the Church of England," in a separate and cheap form, calculated for general distribution*. The marginal heads are, for the first time, translated into Welsh in this edition, which also has had the benefit of Mr. Roberts's superintendence.]

The History of North Wales, by W. Cathrall, assisted by several Gentlemen of Literary Distinction, Part I. 4to. 3s. Large Paper, 4s. 6d. Chester, 1819.

[This Part (the publication of which in the country was noticed in the third Number) has made its appearance in London in the course of the last month. It is occupied by an examination of the Ancient History of Britain; and much important and curious information, from sources not generally consulted, has been collected upon the subject. Mr. Cathrall deserves much credit for this, as well as for the arrangement of his plan, which appears judicious. A neat and accurate engraving of Flint Castle accompanies this Part; and the typographical execution of the work merits a very favourable notice.]

* It should be mentioned, that these Translations are copied from the Collection published about ten years ago by the Rev. John Roberts, of Tremerchion, in Flintshire.—ED.

Horæ Britannicæ, or Studies of Ancient British History, containing various Disquisitions on National and Religious Subjects of Great Britain, by J. Hughes, 2 vols. 8vo. 18s.

[As it is intended shortly to enter into a general and critical examination of this work, any notice of its merits here would necessarily be premature.]

PROPOSALS for publishing a new Edition of Dr. Davies's *Dictionarium Duplex*, or Welsh-Latin and Latin-Welsh Dictionary, to which will be prefixed his *Lingwæ Cymraecæ Rudimenta*, or Rudiments of the Welsh Language.

[As the value of this work is generally acknowledged, and as the scarcity of the old copies is become evident, the admirers of Welsh Literature cannot fail to profit by its intended republication. This Edition is proposed to be published in parts, every three months, at the price of six shillings each to Subscribers; the whole to be completed in four parts, making one handsome volume in folio. The work, which is to be printed at Bala, will be put to press as soon as a subscription has been obtained for 500 copies.]

PROPOSALS for publishing a new Metrical Version of the Psalms, under the title of *Telyn Dafydd, Sef Cyfansoddiad o Lyfr y Salmau ar amrwydol a gwahanol fesurau*.

[This Version is ready for publication: and, as it consists of twenty different metres, it possesses a greater variety than most former collections. Report speaks in high terms of the performance, both with respect to the fidelity of the translation, and its poetical merit.—The author is Thomas Williams, of Llanfihangel Gwynt, Montgomeryshire, and, as he is unable to undertake the expence of publication, the Rev. Mr. Hamer, vicar of that parish, has kindly offered to receive communications from those, who may be disposed to afford him their patronage.]

THE MABINOGION.—All admirers of the Literature of Wales will hear, with delight, that Mr. W. O. Pughe is translating, with a view to publication, these ancient tales, which form so original and curious a feature in the interesting remains of the Cymry. Their appearance in English, accompanied by his illustrations, cannot fail to prove a valuable accession to the literature of this country. Mr. Pughe would indeed be performing a national service by this publication.

THE GODODIN.—Mr. Probert, a native of Wales, residing at Alnwick in Northumberland, is preparing for the press a Translation of this celebrated Poem, with copious notes. It will also be accompanied by a biographical memoir of Aneurin. The

work will be published by subscription, and the Author has already experienced a considerable share of patronage. * *

OBITUARY.

SEPTEMBER.—Near Exeter, William Hughes, Esq. Capt. R. N. youngest son of the late James Hughes, Esq. of Carmarthen. He had proved himself on many occasions a gallant and able officer; and a warm heart, and engaging manners had much ingratiated him with a large circle of friends.—12th. At Coedygawen, near Ruthin, aged 83, Mrs. Jones, widow of the late Rev. William Jones, rector of Penmorfa, Caernarvonshire, a lady highly esteemed and respected.—24th. Gabriel Jeffreys, Esq. Portreeve of Swansea, aged 77, who had filled that office four times with great credit. His funeral took place on the day when his official duties were to cease.—27th. Mrs. Goodman, of Porth-hamel, in Anglesey.—28th. At Talybont, near Narberth, Rev. John Evans, Curate of Newton and Llansyfran, for many years a Missionary at St. John's, Newfoundland.—OCTOBER 4th. At Peckham, Surry, Rev. Thomas Jones, aged 60, formerly of Maes, Carmarthenshire, a gentleman generally distinguished and esteemed for many excellent qualities, both private and professional. He was the author of several single Sermons, and also of some Welsh Elegies.—At Llanbedr, Carnarvonshire, Mr. Owen Shone, aged 97, many years tenant to Sir John Wynne, grandfather of the present Lord Newborough. Through the whole of his long life he was remarkable for temperance in his diet.—13th. At Conway, after an illness of 20 years, William Ellis, Esq. aged 56, Collector of the Customs at that Port, and brother to the late David Ellis Nanney, Esq. Attorney-General on the North Wales Circuit.—17th. The Rev. Robert Evans, of Pendre in Bangor, Rector of Llangelynin, Perpetual Curate of Nevin, and a Magistrate of the County of Carnarvon.—20th. At Marazion, in Cornwall, the Rev. Dr. John Cole, Rector of Exeter College, Oxford, eldest brother of Sir Christopher Cole, of Penrice Castle, Glamorganshire.—21st. Rowland Williams, Esq. aged 73, of Hendredenny, near Cardiff, for many years an upright and active Magistrate of the County of Glamorgan.—At Bangor, the Rev. Richard Davies, Rector of Llantrisant, Anglesey. His very friendly and hospitable qualities had endeared him to a numerous circle in private life; and his extensive knowledge of the language and literature of Wales, united with his acquirements as a general scholar, will long cause his death to be felt as a public loss. * *

PROPOSALS

TO REPUBLISH

DR. JOHN DAVID RHYS'S

LINGUÆ CYMRAECÆ

INSTITUTIONES ACCURATÆ.

The learned, valuable, and highly esteemed LATIN-WELSH GRAMMAR of the celebrated Dr. J. D. RHYS, published in the year 1592, and comprising, in the Latin and British Languages, the Rules of Welsh Versification, and the Institutes of the Bards of Great-Britain, having become so scarce, that a copy can hardly be procured for any money,---and repeated applications having lately been made for the Work, by Persons of the greatest respectability, the Public are respectfully informed, that a new edition of it is humbly contemplated to be offered to their notice; and it is confidently hoped, that the undertaking shall not be left unsupported in this day of Cambrian Patriotism, when such laudable efforts are made to preserve and revive Welsh Literature.

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